

5. Thou risest in the presence of the
Minors,*
thou risest in the presence of 'mankiīd,
and so as
to be seen in the presence of the whole
(region) of
heaven.

6. With that light with which thou, the
purifier
and defender from evil, lookest upon this
creature-
bearing- world,

7. Thou traiersest the vast ethereal
space, inea-
ouring days and nights, and-
contemplating all that
have birth,

8. Divine and light-diffusing SITETA,
thy seven
coursers¹³ bear thee, bright-haired₃ in thy
car,

9. The Sun has yoked the seven
mares^c that
safely draw his chariot •vad comes
with them self-
harnessed.

10. Beholding the up-springing light
above the
darkness, we approach the divine Sun₃
among the
gods, the excellent light.^d

^a The text has *pratyan devdndm -visaJi*, "before
the men or
people of the gods, that is, the *Maruts*, who, in
another *Vaidik*
text, are so designated : *Maruto -va-i devdndm*
viiaJi.

* *S'apta* * *liaritaḥ*, which may, also, mean the
seven rays." The
seven horses are the days of the week: the seven
rays may express
the same. They can scarcely be referred to
the prismatic
rays, although the numerical coincidence is

curious.

^c *S'apta, sundhyuvaTi, i.e., aswasfriyah*, mares. They are, also, called *naptiyah*, because with them the car does not fall: *yablwr* * *ra-tjio* * *no, patati*. They were more docile than those of Phaeton's father.

^d Here, again, we may have an allusion to a spiritual sun. The darkness, it is said, implies sin, and the approach to the sun intimates reunion with supreme spirit; as in other tests, *Aganma-*